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IF any ſhall finde themſelves ignorant of theſe things, I hope they will ſee good cauſe not to preſume to come to the Lords Table.

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Milke for Babes.

OR,

A Countrey Catechiſme.

Made plaine and eaſie, to the Capacity of the ſimpleſt. With houſhold *Prayers for Families, and Graces for Children.*

The ſixth Impreſſion corrected and reuiſed *by the Author* WILLIAM CRASHAVV, *Batchellor in Diuinity.*

Printed by NICHOLAS OKES, 1633.

Saint Pauls *words applyable to many* of the people and profeſſors *in England.*

Whereas in regard of the time, you ought to be teachers, you haue neede that one teach you the firſt principles of the Oracles of God, and are ſuch as haue neede of *Milke*, and not of ſtrong meate: for euery one that vſeth *Milke*, is vnskilfull in the Word of Righteouſneſſe, for he is a *Babe*. But ſtrong meate belongeth to them that are of full age, euen thoſe which by reaſon of vſe, are exerciſed to diſcerne of good and euill. *Hebrews* 5.12.13.14.

Saint Peters *exhortation being not* vnfitly applyed to the profeſſors *of this City.*

LAy aſide all Malice, all Guile and Hypocriſies, and Enuies, and euill ſpeakings. And as new borne Babes, deſire the ſincere Milke of the Word, that you may grow therby, now that you haue taſted how gracious the Lord is. 1. *Peter* 2.1.2.3.

Milke

Milke for Babes.

OR,

A ſhort Countrey Catechiſme.

CHAP. 1. What man is.

Queſtion.

WHat art thou?

Anſwere. A Chriſtian man.

Q. *Who made thee a man?*

A. God by his power and wiſedome *a*.

Q. *Who made thee a Chriſtian?*

A. God in his loue and mercy *b*.

Q. *What ought a Chriſtian man to know?*

A. Two things, God and himſelfe. *Phil.* 3

Q. *Tell mee then what is man?*

A. A principall Creature of God, conſiſting of a reaſonable ſoule, and humane body. *Eccleſ.* 12. 7.

Q. *What is the Soule?*

A. A ſpirituall, inuiſible and immortall creature, created in Gods Image, giuing life, breath and being to the body. *Gen.* 1. 26. 27. and 2. 7.

Q. *What is the body?*

a Pſal. 110 3.

b Epheſ. 1. 17. & 2. 4. 5

A. A corporall, visible and corruptible creature, the house and instrument of the soule. 2. *Cor.* 5. 1.

CHAP. 2. What God is.

Q. *WHat is God?*

A What God is in himselfe, cannot be knowne. *Iohn* 1. 18.

1. Tim. 1 17 Q. *Why can wee not knowe what God is?*

A. Because hee is invisible and infinite *b*.

Q. *How then is God to be knowne?*

A. Onely so farre forth as hee hath vouchsafed to reueale of himselfe. *Exod.* 33. 23.

Q. *What benefit is it to man to know God?*

A. Exceeding great, for it is the onely sure way to attaine eternall life and happinesse. *Iohn* 17. 3.

Q. *How hath God reuealed himselfe?*

A. In his Word and in his works. *Ps.* 19. 1

CHAP. 3. Of Gods Word.

Q. *WHat is Gods word*

A. Gods word is contained in that blessed Booke that is called the holy Bible. *Deut.* 4. 2. *Prou.* 60. 5. 6. *Rev.* 22. 18. 19

Q. *Why is that Booke called GODS Word?*

A. Because

A. Becauſe God made it, and it containes Gods will, as a mans word declare his minde. *Pſal.* 147.19.20. *Rom.* 3.20.

Q. *But why is it called the Holy Bible, or holy Scripture?*

A. Moſt worthily, for 1. The moſt holy God made it *o*. 2. Holy men wrote it *p*. 3. The matter it handles is holy *q*. 4. It makes them holy, that loue to reade it.. *Iohn* 17.27.

o pſal. 68. 114.
p 2. pet. 1. 20.
q pſal. 119. 140.

Q. *How did God make it?*

A. He inſpired holy men, and made them write it *ſ*. 1. *Tim.* 3, 16.

Q. *But why would God haue his Word written?*

A. Firſt that all men might the more eaſily know it *t*. Againe that it might endure to all ages. *Deut.* 29.29.

Q. *To whom, and for whom did they write it*

A. Not to the preſent times or perſons onely, but for the perpetuall vſe, inſtruction, and direction of the Church for euer. *Rom.* 15.4. *Deut.* 29.29.

Chap. 4.

Of the knowledge of God out of his Word.

Q. *What is reuealed of God in the Scriptures?*

A. Two things, the one touching God

himselfe, the other touching his seruice and worshipe.

Q. What is then reuealed to vs, touching God himselfe?

A. These points, 1. That there is but one true God *y*. 2. That there be three persons in Trinity, yet but one God *z*. 3. That this God is Infinite, Inuisible, Omnipotent, most Wise, Iust, Mercifull, and Holy *a*.

y Deut. 6. 4 1 Cor. 8. 5. 6.
z 1. John 5. 7.
a Exod. 34. 5o. 1 Sam. 2. 2. 1 Tim. 1. 17 Rom. 16. 26. 27.

Q. What be these three persons called in the Scriptures?

A. The Father, the Word, or Sonne, and the holy Ghost. 1. *Iohn* 5. 7.

Q. How can there bee three persons, and yet but one God?

A. Wee cannot comprehend it by reason, but wee must beleeue it by Faith, seeing Gods Word saith so. 1. *Tim.* 3 16.

Q. How is the Trinity of persons reuealed in the Scriptures?

d Gen. 1. 26 & 19 24. Psal. 110. 1 Prou. 30. 4
e 1 Ioh 5. 7 2. Cor. 13. 14. 1 Peter 1. 2

A. It was intimated, and shadowed in the Old Testament *d*. but is plainely taught and affirmed in the New *e*.

Q. Why was it not made plaine till then?

A. Because then God was manifested in the flesh. *John* 1. 14.

Chap. 5.

Of Gods worſhip and the kinds of it.

Q. *VVHat is reuealed in the Scriptures, touching Gods worſhip?*

A. The matter and the manner of it.

Q. What is there taught vs touching the matter of Gods worſhip?

A. Three things, the kindes, the degrees and duties of it.

Q. *What bee the kinds of Gods worſhip?*

A. Two, Internall, an Externall *g*. g 1.Cor.6. 20.

Q. *What is the internall worſhip of God?*

A. That which is performed by the Inner man: the Soule, ſpirit and affections *h*. h Pro.23. 26.

Q. *And what is Externall?*

A. That worſhip of God, which is performed with the body and parts of it *i*, being the outward man. i Rom.12.1 1 Cor.6.15

Q. *What be the degrees of Gods worſhip?*

A. Three: publike priuate and perſonall.

Q. *VVhat is the publike worſhip of God?*

A. That which is performed in, and by the publike Congregation *k*. k pſal.26. 22.& 42. 9. & 122.1

Q. *VVhat is the priuate?*

A. That which is performed in our houſes and families *l*. *Gen.* 18.19. *Ioſhua* 24. 15.

Q. *And what is the perſonall?*

A. That which euery Christian man performeth by himselfe. *Math.* 6. 5. 6.

Of the parts and duties of Gods worship.

CHAP. 9.

Q. *What bee the parts or duties of Gods publike worship?*

A. To meete together duely with the congregation, in time and place appointed *n*. And there, First and chiefely to call on God by prayer and thankesgiuing *o*. Secondly, to heare Gods words read and preached *p*. Thirdly, to partake in the Holy Sacraments *q*. *Acts* 20. 7.

n Psa. 122.
o Nehe. 8. 1. to the 8.
p Ezra. 9. 3. 4.
Psal. 95. 1.

Q. *And what be the duties of Gods priuate worship in the family?*

A. For the family daily to meet together *r* And first call on God by prayer and thankesgiuing *s*. Secondly, to reade Gods word *t*. Thirdly, to instruct one another in Religion *u*. Fourthly, to call to minde what was taught in the Church, and apply it to themselues. *Acts* 17. 11.

r Iosh. 24. 15.
1. Tim. 2. 8.
t Deu. 6. 6 7.
u Gen. 18. 19. Deu. 6. 7.

Q. *To whom belongs this duty?*

A. To the chiefe in the family, or else he is to appoint one fit to do it. *Deu.* 6. 6. *Gen.* 18. 19.

Q. *And what is the personall worship that euery one is to performe by himselfe?*

A. To

A. To retire himſelfe euery day into ſecret, and there betwixt God and himſelfe *z*. Firſt, to lay open his heart, and confeſſe his ſinnes. Secondly, to call on God, and giue him thankes for his mercies *a*. Thirdly, to reade Gods Word *b*. Fourthly, to call to minde what was preached, and make vſe of it to himſelfe. *Deut.* 6. 5. & 10. 12. 20.

z Mat. 6. 6.
a Pſal. 50. 14. 15.
b Pſal. 119 11. 24. 14.

Q. *But what is the internall worſhip of God?*

A. To honour him with all our hearts, to loue, feare and truſt in him aboue all, and to beleeue his Word. *Iohn* 4. 24.

Q. *In what manner is God to bee worſhipped?*

A. In ſpirit and truth, ſpiritually, that is, with our hearts and ſoules, as well as our bodies, and truely, that is, ſincerely and heartily, without hypocriſie. *Pſal.* 32. 2.

CHAP. 7.

Of Gods workes, and the Creation.

Q. *VVHat be the workes of God, by which he hath eſpecially made knowne himſelfe?*

A. Foure, Creation, Gubernation, Redemption, and Sanctification.

Q. *How are theſe the workes of God?*

A. Thus

A. Thus God created all things by his power, Gouernes them all by his wiſedome and prouidence, Redeemes mankind in his loue and mercy, and ſanctifies them hee redeemes by his grace and holineſſe.

Q. What is the worke of Creation?

A. A worke of Gods power, by which he made the world, and all things in it, viſible and inuiſible. *Gen.* 1. *Coloſ.* 1. 16.

Q. *When did hee create it?*

A. In the beginning, when hee knew it good. *Gen.* 11. 15.

Q. *Whereof did hee create it?*

A. Of nothing, to ſhew his might and power. *Heb.* 11. 3.

Q. With what inſtruments made hee it?

A. With none, but onely with his Will and Word. *Gen.* 1. *often. Pſalme* 248. 5.

Q. *In what time made he the world?*

A. In ſixe daies, that we might more particularly conſider of the creatures. *Gen.* 1. *&* 2

Q. *In what order made hee them?*

A. The meaneſt firſt, and better and better euery day. *Gen.* 1. all ouer.

Q. When made he man?

A. Laſt of all, becauſe he was Lord of all, and might finde all things ready for him *g*.

g Gen. 1. 26.

Chap. 8.
Of the worke of Gubernation.

Q. *VVHat is the worke of Gubernation?*

A. A worke of Gods prouidence, by which hee maintaines and gouernes all things created. *Psa.*104.29 30. *Nehe.*9.6.

Q. *What neede is there of the worke of Gubernation?*

A. Becauſe as the world had neuer been, if God had not made it, ſo it would not continue, if hee did not vphold it *b*. b Pſal.104. 29.

Q. *But if God gouerne all things, how then came ſinne and miſchiefe into the world?* Act.17.28. Pſal.119. 90. 91.

A. Through the diuels malice, and mans weakeneſſe. *Eccle.* 7. 29.

Q. *But why then ſuffers he it in the world?*

A. Becauſe he knows how to make good vſe of it, as a good Phyſitian can make of the vileſt poyſon. *Exod.*9 16. *Pſalme* 76. 10.

Q. *Againe, if God gouerne the world, how comes it to paſſe, that euill men proſper, that be Gods enemies?*

A. Becauſe they bee men of this world, and chuſe to haue their portion in this life *c*. c Pſal.17. 14.

Q. *And why are good men vexed and afflicted?*

A. For three cauſes. Firſt, becauſe they bee

bee Gods deare children, and neede chastisement *f*. Secondly, they haue many ill humors in them, that are to bee purged and corrected *g*. Thirdly, their portions are reserued for a better life. *Luke* 16. 15.

f Heb. 12. 5. 6. 7. &c.
g Psal. 139. 23. 24.

CHAP. 9.

Of sinne, and the necessity of the worke of Redemption.

Q. *WHat is the worke of Redemption?*

A. worke of Gods mercy, by which hee recouers and saues a portion of man-kind. *Lam.* 3. 22.

Q. *What neede had mankind to be redeemed?*

A. Because man by sin had lost him *b*.

b Hos. 13. 9.

Q. *What is sinne?*

c 1. Iohn 3 4.

A. Sinne is the breach of Gods Law *c*.

Q. *What are the kinds of sinne?*

A. Two, Originall, and Actuall.

Q. *How doe these differ?*

A. Originall sin is the sinne of our nature, Actuall the sinne of our liues.

Q. *What is Originall sinne?*

A. Depriuation of our nature in all the parts and faculties, whereby wee are prone to all euill, and vnfit for all good. *Psa.* 51. 5. *Ge.* 6. 5.

Q. *What is actuall sinne?*

A. The breach of Gods Law in our thoughts

thoughts, words and deedes. *Psalme* 19. 12.

Q. *What be the kinds of actuall sinne?*

A. Two: Commissions, and Omissions.

Q. *What is the sinne of Commission?*

A. By which wee doe in thought, word or deede that we ought not.

Q. *And what is the sinne of Omission?*

A. By which wee faile in thought, word, or deede, in that wee ought to doe.

Q. *What is the reward of sinne?*

A. The wrath of God, and all the curses of the Law. *Deut.* 27.26. *Rom.* 6.23.

Chap. 10. Of the Law of God.

Q. *How know wee sinne to be sinne?*

A. By the Law comes the knowledge of sinne. *Rom.* 3.20. and 7.7.

Q. *What is the Law?*

A. The couenant of workes betwixt God and man. *Ier.* 31.32.

Q. *How be Gods Lawes distinguished?*

A. Gods Lawes are either Ceremoniall, Iudiciall, or Morall.

Q. *How differ these Lawes?*

A. Thus, Ceremoniall and Iudiciall belonged to the Iewes alone, the Morall to them and vs. and all mankind.

Q. *How did they belong to the Iewes?*

A. Thus

A. Thus. The Ceremoniall belonged to the ordering of their Church, the Iudiciall, to the gouerning of the Common-wealth *c*.

c Rom.9.4. Q. *What is the Morall Law?*

A. The declaration of Gods perfect Iuſtice, as the Goſpell is the Reuelation of his mercy.

Q. *What doth the Morall Law containe?*

A. Perfect righteouſneſſe, that is, a commanding of all goodneſſe, and a prohibition of all euill.

CHAP. II.

Of the firſt Table, and firſt Commandement.

Q. *HOw is the Law diuided?*

A. Into two Tables, the one containing foure Commandements, the other ſix.

Q. *Why into two, and no more?*

A. Becauſe all righteouſneſſe is reduced to two heads, namely towards God, or towards man. *Math.* 22.39.40.

Q. *What doe the firſt Table containe?*

A. Perfect righteouſneſſe, and all holy duties, touching God and his worſhip.

Q. *Which is the firſt Commandement?*

A. This, thou ſhalt haue no other Gods before mee. *Exod.* 10.3.

Q. *What is the ſubſtance of the firſt Commande-*

mandement.

A. The choyce and inward worſhip of the true God.

Q. What is the affirmatiue part of the firſt Commandement?

A. Chuſe and worſhip the true God for thy God.

Q. What is the negatiue part of this Commandement?

A. Account not that to bee God, which by nature is not God.

CHAP. 12.

Of the Second, Third, and Fourth COMMANDEMENTS.

Q. WHat is the ſecond Commandement?

A. Thou ſhalt not make vnto thee any grauen image *a*. a Exod. 20. 4.

Q. What is the ſubſtance of this Commandement?

A. The ſacred and ſolemne worſhip of the true God.

Q. What is the affirmatiue part of it?

A. Thou ſhalt worſhip the true God as he hath commanded.

Q. What is the negatiue part of this Commandement?

A. Thou

A. Thou ſhalt neither worſhip a falſe God, nor the true God falſely.

Q. What is the third Commandement?

A. Thou ſhalt not take the Name of the Lord thy God in vaine, &c. *Exod.* 20. 7.

Q. What is the ſubſtance of the third Cõmandement?

A. The magnifying and glorifying of the true God in all things.

Q. What is the negatiue part of this Commandement?

A. Thou ſhalt not bereaue God of his honour due vnto him.

Q. What is the affirmatiue part of it?

c 1 Cor. 10 31. *A.* In all things giue God his glory *c*.

Q. What is the fourth Commandement?

A. Remember that thou keepe holy the Sabbath day. *Exod.* 20. 8. 9. &c.

Q. What is the ſubſtance of this Commandement?

A. It ſets downe the time allotted, and conſecrated to the worſhip & glorifying of God.

Q. What is the affirmatiue part of this Commandement?

A. Keepe holy the Sabbath day of the Lord.

Q. What is the negatiue part of it?

A. Pollute not the Sabbath of the Lord.

CHAP. 13. Of the second Table.

Q. VVHat doth the second Table containe?

A. True loue and perfect righteousneſſe towards our neighbour.

Q. How is it diuided?

A. Into ſixe Commandements, which containe all duties of man to man.

Q. What is the firſt Commandement?

A. Honour thy Father and Mother, &c *a.* a Exod. 20. 12.

Q. VVhat is the ſubſtance of the fift Commandement?

A. The preſeruation of our Neighbours honour and excellency with our owne.

Q. VVhat is the affirmatiue part of it?

A. Preſerue by all meanes the dignity of thy neighbours perſons.

Q. But who is our neighbour in this caſe?

A. All men, whether Superiours, Equals, or Inferiors. *Luke* 10. 29. 30.

Q. VVhat is the negatiue part of this Commandement?

A. Debaſe not thy neighbour.

Q. VVhat is the ſixt Commandement?

A. Thou ſhalt not kill. *Exod.* 20. 13.

Q. VVhat is the ſubſtance of this Commandement?

A. The preſeruation of our owne, and our neighbours life and health.

Q. What is the negatiue part of this negatiue

tine Commandement?

A. Doe not hurt, nor hinder thine owne, nor thy neighbours life nor health.

Q. What is the affirmatine part of it?

A. Preſerue thy owne and thy neighbours life and health.

CHAP. 14. Of the ſeauenth, eighth and ninth Commandements.

Q. WHat *is the ſeuenth Cõmandement?*

A. Thou ſhalt not commit Adultery. *Exod.* 20. 14.

Q. What is the ſubſtance of this Commandement?

A. The preſeruation of our Neighbours chaſtity and our owne.

Q. What is the negatiue part of this negatiue Commandement?

A. Thou ſhalt not hurt, nor hinder thy Neighbours chaſtity nor thy owne.

Q. What is the affirmatiue part of it?

A. Preſerue thy Neighbours chaſtity and thine owne.

Q. What is the eighth Commandement?

A. THOU ſhalt not ſteale. *Exod* 20. 15

Q. What is the ſubſtance of this Commandement?

A. The preſeruation of our Neighbours eſtate and our owne, and the maintenance of Iuſtice in all dealing.

Q. What

Q. *What is the negatiue part of this negatiue Commandement?*

A. thou ſhalt not hurt nor hinder thy Neighbours good.

Q. *What is the affirmatiue part of it?*

A. Thou ſhalt preſerue and helpe to increaſe thy Neighbours goods.

Q. *What is the ninth Commandement?*

A. Thou ſhalt not beare falſe witneſſe, &c. *Exod.* 20.16.

Q. *What is the ſubſtance of this Commandement?*

A. The preſeruation of our Neighbours good name, and our owne.

Q. *What is the negatiue part of this Commandement?*

A. Hurt not thy Neighbours good name, nor thy owne.

Q. *What is the affirmatiue part of it?*

A. Preſerue thy Neighbours good name,

CHAP. 15.

Of the laſt Commandement, and the vſe of the whole Law.

Q. *WHat is the laſt Commandement?*

A. Thou ſhalt not couet thy Neighbours houſe, &c. *Exod.* 20.17.

Q. *What is the ſubſtance of this Commandement?*

A. The rectifying of our thoughts, as the

other were for ordering our consents, words and deedes.

Q. What is the negatiue part of this Commandement?

A. Thou shalt not hurt thy neighbour, no not in thought.

Q. What is the affirmatiue part of it?

A. Wish and desire thy neighbours good in all things.

Q. In which of the Commandements is originall Sinne forbidden?

A. In the whole Law, but most properly in the tenth *Romanes* 7. 7.

Q. What doth the Law bestow on the keepers of it?

A. Iustification, life eternall, and all happinesse. *Leuit.* 18. 5. *Ezek.* 2. 21. *Rom.* 2. 13

Q. How is the Law to be kept?

A. Perfectly in thought, word and deede, with all our heart, and all our Soule *d.*

Rom. 7. 4.

Q. Who was euer able to keepe the Law thus?

Luk 10 27.

A. *Adam* in his innocency before hee fell. *Eccles.* 7. 29.

Chap. 16.

How the Law doth driue vs to Christ.

Q. What doth the Law lay vpon the breakers of it?

Ro. 6. 23.

A. Eternall death *a.* and as Harbengers to it,

it, all infirmities, ſickneſſes, plagues, and curſes on body, goods, name, ſtate and ſoule, that Gods Iuſtice can inflict. *Deu.* 28.15.16.&c.

Q. Who hath broke the Law in this manner?

A. All men that came of *Adam. Rom.* 3.23. and 5.19.

Q. What ſhal then become of all mankind?

A. The Law findes them vnder ſinne, and therefore leaues them ſubiect to damnation *d.* d Rom 3

Q. Is there then no hope of the ſaluation of mankinde? 20.&23

A. None at all in the Iuſtice of God, but in his Mercy there is hope. *Lam.* 3.22.

Q. Where hath God manifeſted that mercy?

A. In the Goſpell. *Rom.* 1.15.16.

What is the Goſpell?

A. It is the couenant of grace betwixt God and man. *Rom.* 1.56.

Q. How hath God reuealed his Mercy in the Goſpell, or Couenant of Grace?

A. By allowing mankinde a Surety and Sauiour, euen Ieſus Chriſt, to whom wee muſt flie to eſcape the curſe of the Law, and thus the Law is a Schoole-maſter, to driue vs to Chriſt. *Galat.* 3.24.

And thus we ſee the neceſſity of our Redemption, cauſed by our ſinnes and the Law: Let vs now be inſtructed touching the Author and

the meanes of our Redemption.

CHAP. 17. Of Christ Ieſus the Redeemer.

Q. *VVHo is the Redeemer of mankinde?*

A. The ſecond perſon in Trinity, now called by God his Father, Ieſus Chriſt. *Ioh.* 2. 1. 2

Q. To whom is he a Redeemer?

A. Onely to mankinde, and to as many of them, as God elected to ſaluation. *Heb.* 2. 19.

Q. Who was this Ieſus Chriſt?

A. The Son of God, and the Son of man *c.*

Q. Why muſt the Redeemer be man?

A. Becauſe elſe hee could not ſuffer *d.*

Q. And why muſt he needs be God?

A. Becauſe elſe he could not ſatisfie *e.*

Q. But why ſhould Gods Sonne be the Redeemer, might there not haue bin ſome other?

A. No, for no man could ſaue himſelfe, much leſſe cou'd he ſaue another, and no creature elſe could, becauſe none but Chriſt could both ſuffer and ſatisfie. *Acts* 4. 12.

c Rom. 1. 3

d 1. pet. 3. 18.

e 2. Cor. 5. 19.

CHAP. 18. Of Faith and of the Creed.

Q. *HOw doe we know all this to be true?*

A. By the Goſpell, which brings the good newes of this Redeemer. *Luk.* 2. 10

Q. How doe we know the Goſpel to be true?

A. By Faith. *Rom.* 1. 17.

Q. What is Faith?

A. A gift of God by which a man beleeues Gods word to be true. *Heb.* 11. 1.

A. VVhat

Q. VVhat are the things a Christian man ought by his Faith to beleeue for ſaluation?

A. They be contained in the Creede.

Q. VVhich is the Creede?

A. I beleeue in God the Father almighty&c.

Q. VVhat are the principall points contained in the Creed?

A. Foure.

The
1. Touching God the Father our Creator.
2. God the Sonne, our Redeemer.
3. The holy Ghoſt our Sanctifier.
4. Concerning Gods Church.

Q. VVhat is laid downe concerning God the Father?

A. That hee is God almighty who made and maintaines all things. *Acts* 17. 24.

Q. What is to be beleeued touching the ſecond Perſon?

A. Two things, one that hee wrought out our ſaluation: the other that hee will giue vs poſſeſſion of it.

Q. How did Chriſt worke out our ſaluatiõ?

A. By this order, and theſe degrees.

1. He was incarnate for vs. 1. *Iohn* 1. 14.
2. He ſuffered, died, and was buried (2).
3. He roſe againe from death. *Rom.* 4. 25.
4. He aſcended into heauen. 1. *Pet.* 3. 22.
5. He ſits at Gods right hãd & makes inter

(2) 1. Co 3.

ceſſion for vs. *Heb*, 11. 12. & 9. 2. 3. & 7. 25.

Q. *And when will he giue vs poſſeſſion of glory and ſaluation?*

A. When he comes againe to Iudgment (6).

(6) Acts 10. 42.

Q. *What is to be beleeued touching the Holy-ghoſt?*

A. That hee is true God, and the ſanctifier of all holy men. *Acts* 28. 25. with *Eſay* 6. 9

Q. *What is to bee beleeued touching the Church of God?*

(8) 1. Cor. 1. 2.

A. That it is holy (8) and Catholicke, (9) that it is vniuerſal ouer all the world, and that great priuiledges belong to it.

(9) Mat. 28. 19.

Q. *What be theſe priuiledges?*

A. Theſe foure.

Firſt, Communion of Saints. *Heb.* 10, 25

Secondly, Forgiueneſſe of ſins. *Act.* 26. 16

Thirdly, Reſurrection of our bodies (12)

(12) Acts 26. 8 Rom. 6. 8. and 8. 11.

Fourthly, Life euerlaſting. *Mat.* 25. 46.

Chap. 19.

Of particular, and ſauing faith, and how it is wrought.

Q. *IS this faith ſufficient for ſaluation?*

A. No, but we muſt apply all this to our ſelues. *Gal.* 2. 20.

Q. *How may we doe that?*

b Rom. 5. 2

A. By a ſpeciall ſauing & iuſtifying faith *b*.

Q. *What is that Faith more then the former?*

A. A ſpeciall grace of God in the ſoule, by which

which a man beleeueshis owne reconciliation with God, and ſaluation by Chriſt. *Iob* 19.25

Q. *How doth God worke this Faith in men?*

A. By preaching the Word, and by his holy Sacraments, which are his owne Ordinances. *Rom.* 10. 14. *Acts.* 13. 46.

Q. *How differ theſe two?*

A. Thus, the Word containes the couenant of God: and the Sacraments are ſeales, confirming the couenant. *Rom.* 5. 11.

Q. *Who are to preach the VVord, and to adminiſter the Sacrament?*

A. Our Paſtors and Teachers, who are therefore called Gods Miniſters and ours *f*.

Q. *And what muſt we doe our ſelues?* f 2. Cor. 5. 18. 19.

A. Firſt, diligently frequent the Congregations. Secondly, pray for a bleſſing on Gods Ordinances. 1. *Acts* 13. 44. *Rom.* 15. 30.

CHAP. 20.

Of the Sacraments, and of Baptiſme.

Q. VV*Hat be the Sacraments?*

A. Outward viſible ſignes, euidences, and aſſurances of inward and inuiſible bleſſings. *Rom.* 4. 11.

Q. *Who ordained the Sacraments?*

A. Onely God; for they bee parts of his worſhip; and ſeales of his Couenants. *Gen.* 17.

Q. *How many Sacraments be there in the new Teſtament?*

A. Two,

A. Two, Baptiſme, and the Lords Supper which ſucceede Circumciſion, and the Paſſeouer in the Old Teſtament. *Mathew* 28.

Q. What are the eſſentiall parts of euery Sacrament?

A. Two, the one outward and viſible, the other inward and inviſible repreſented thereby. 1. *Peter* 3. 21.

Q. What is the Sacrament of Baptiſme?

A. The Sacrament of our admiſſion & entrance into the Church & houſhold of God?.

c Gen. 27. Acts 2. 28.

Q. What is the outward thing in it?

A. Water, and the waſhing of the body in water. *Math.* 3. 16.

Q. And what is the inward and ſpirituall bleſſing?

A. The waſhing of the Soule in the blood of Ieſus Chriſt. 1. *Peter* 3. 21.

Q. Who are capeable of this Sacrament?

h Act. 8. 36 37.

A. Beleeuers & the children of beleeuers *h*.

Q. Is this Sacrament neceſſary to ſaluation?

i Iohn 1. 5.

A. Yes, to all that can aske and take it *i*.

CHAP. 21.

Of the Sacrament of the Lords Supper.

Q. WHat is the Sacrament of the Lords Supper?

A. The Sacrament of our cõmunion and fellowſhip with Chriſt and with God by Chriſt. 1. *Cor.* 10. 16. 1 *Iohn* 1. 3.

Q. Why

Q. *VVhy is it called the Lords Supper?*

A. Becauſe Chriſt ordeined it at his laſt Supper. *Math.* 26. 26.

Q. *VVhy is this Sacrament often adminiſtred, and Baptiſme but once?*

A. Becauſe it ſufficeth to bee once borne, but wee muſt often bee fed. *Iohn* 1. 3.

Q. *VVhen is one old enough to receiue?*

A. When they haue knowledge and deuotion. 1. *Cor.* 11. 28.

Q. *VVhat is the outward thing in this Sacrament?*

A. To eate and drinke, Bread and Wine, ſet apart for that vſe. 1. *Cor.* 11. 23.

Q. *VVhat is the inward and ſpirituall?*

A. To feed on Chriſt by Faith and Loue *f.* 1. Cor. 11 24.

Q. *What muſt we doe before we receiue?*

A. Be reconciled to God by repentance, and to our neighbours by charity. 1. *Cor.* 11. 28 Iohn 6. 35. 36. &c.

Q. *What geſture is fitteſt to receiue in?*

A. That which is moſt humble, becauſe then we ſhew the Lords death. 1. *Cor.* 11. 26.

Q. *What muſt we do when we haue receiued?*

A. Not drinke and play, but as at all times, ſo that day eſpecially wee ought to practiſe holineſſe and ſanctification. *Leuit.* 11. 44.

Q. *What needs that ſeeing we are iuſtified by Chriſt?*

A. We cannot be ſauedvnleſſe we be ſanctified

fied as well as iuſtified. 2. *Cor.* 7. 1. 1 *Ioh.* 3.

CHAP. 22.

Of the worke of Sanctification.

Q. *WHat is the worke of Sanctification?*

A. A worke of the Holy Ghoſt, by which ſuch as are redeemed, are made new creatures, and enabled to doe good and holy workes. 1. *Theſ.* 4. 3.

Q. *How doth the Holy Ghoſt ſanctifie vs?*

A. By his owne worke and bleſſing of the Word of God and Sacraments. *Iohn* 15. 3.

Q. *What be the parts of ſanctification?*

A. Two, Mortification & Viuification.

Rom. 6. 11

Q. *What is Mortification?*

A. The killing of our corruption, and weakening of ſinne in vs. *Rom.* 6. 6.

Q. *And what is viuification?*

A. The quickning vp of grace and holineſſe in our Soule. *Rom.* 6. 4. *Pſal* 119. 37.

Q. *How are theſe wrought in vs?*

A. By the vertue of Chriſt his death, and reſurrection applyed vnto vs in the Word and Sacraments. *Rom.* 6 4 9. *Pſal.* 119. 50.

CHAP. 23.

Of Repentance, and good workes, the fruites of Sanctification.

Q. *WHat be the fruites of Sanctification?*

A. Two

A. Two, Repentance and good workes: *a*.
Q. *What is Repentance?*
A. A hearty sorrow for our sinnes, ioyd with amendment of life. 2. *Cor.*7.9.10.
Q. *When is it good to repent?*
A. Repentance is neuer too late, but that best that is betimes. *Eccles.* 12.1.
Q. *Where is Repentance commanded?*
A. Not in the Law, but in the Gospell *d*.
Q. *What be good workes?*
A. Such as God hath commanded vs to do, or promised a blessing if we doe them *e*.
Q. *How must a good worke be done?*
A. With two conditions.
First, with Faith in Christ. *Rom.*14 23.
Secondly, in obedience to Gods will *g*.

a Mat.3.8. Act.26.20.
d Deut.27. 26.
e Esay 1.12
g Ephe.6 5. 6, 7.

CHAP. 24.

Of the workes of Piety, and of Prayer.

Q. *WHat be the kindes of good workes?*
A. Three.
Workes { of *Piety* towards God. of *Charity* towards the poore. of *Iustice* towards all men.
Q. *What be the workes of Piety?*
A. The duties of Gods worship, which are commanded in the first Table, a chiefe thereof is prayer.
Q. *Why doe you call Prayer a chiefe worke of Piety?*

A. For

A. For two causes. First, Prayer sanctifies all the rest *a*: againe, the rest are but sometimes to be done, but prayer continually *b*.

a Tim. 4. 4c.

b 1. Thes. 5. 17.

Q. How can we alwayes pray, seeing we must worke in our callings?

A. Wee may alwayes lift vp our hearts to God, and that is the chiefe thing in prayer *c*.

c Exod. 14. 15. Rom. 8. 26.

Q. What are the parts of Prayer?

A. Two; Petition, and Thankesgiuing *d*.

d Psal. 50. 15.

Q. What is the Petition?

A. When we aske of God any good thing or the remouing of any euill. *Esay* 26. 16.

Q. What is Thankesgiuing?

A. When we giue God thankes for receiuing of any good, or remoouing any euill *f*

f Psal. 30. 11. 12. and 56. 12. & 116. 12. 13

CHAP. 25. Of the Circumstances of Prayer.

Q. WHo *is bound to pray?*

A. Euery one, for euery one hath neede. 1. *Tim.* 2. 8. *Rom.* 3. 23.

Q. To whom are we to pray?

A. Only to God: for he can onely helpe

b Psal. 50. 15.

Q. In whose name are we to pray?

A. Onely in the name and mediation of Iesus Christ the Sonne of God. *Ioh.* 14. 13.

Q. Where are we to pray?

A. In euery place, for God is present every where. 1. *Tim.* 2. 8.

Q. When are we to pray?

A. In publike when the Congregation meet

meetes, in priuate on all occasions, especially at morning, at euening and at meate. *Lam.* 3.41

Q. *In what tongue may we pray?*

A. In any wee vnderstand, else in none *f.* f1.Cor.14. 15.&c.

Q. *In what Gesture are we to pray?*

A. In the humblest, because wee are petitioners. *Micah* 6. 8. 1. *Kings* 8. 22. 54.

Q. *For whom are we to pray?*

A. For our selues and all men, euen our enemies. 1. *Tim.* 2. 1. *Esay* 53.12.

Q. *With whom may we pray?*

A. With any, who pray to the true God in the name of Iesus Christ. 1. *Cor.* 1.2.

CHAP. 26.

Of the Lords Prayer.

Q. *HAue we any direction or patterne for our Prayers?*

A. Yes, the best that can be, one of Christs owne making, called therefore the Lords Prayer, Our Father, &c. *Math.* 6. 9.

Q. *What is contained in the Lords Prayer?*

A. Three things.

A { Preamble. Prayer. Confirmation of all.

Q. *Which is the Preamble?*

A. This. Our Father which art in Heauen.

Q. *What containes the Preamble?*

A. A description of God our Father, to whom

whom wee ought to pray.

Q. *And how is he there described?*

A. By two things, the first shews his willingnesse to heare vs, for hee is *Our Father*: the latter, his ability to helpe vs, for *He is in Heauen*, and hath it at his cõmand. *Esa.* 49. 15

Q. *But if God be euery-where, how is hee sayd to be in Heauen?*

A. Not that hee is contained or included there: for *He fills Heauen and earth.* But that his Maiesty, Power and Glory, shines and appeares there especially. 1. *Kings* 8. 27.

CHAP. 27.

Of the Petitions in the Lords Prayer.

Q. WHat is cõtained in the Prayer?

A. Two things, Petitions and Thankesgiuing.

Q. *What be the Petitions?*

A. Sixe in all, and they be of two sorts.

Some concerning God.

The rest our selues.

Q. *Which be they that concerne God?*

A. Three. The first wisheth that his Name may be hallowed, that is, honoured and vsed reuerently. *Deu.* 28. 58.

The second, that his Kingdome and Gospell may be aduanced. *Psal.* 67. 2. 3.

The third, that his will may be fulfilled of vs and all creatures. *Math.* 26. 39.

Q. *And*

Q. *And what are they that cõcerne our ſelues?*

A. Three more. The firſt askes all things needfull for this life, vnder one moſt principall, namely Bread. *Pſal.* 104. 15. *Eze.* 4. 16.

The ſecond prayes for forgiueneſſe of our ſinnes, conditionally, as we forgiue others *e*. *e* Dan. 9. 19.

The third prayes for Deliuerance from the Deuill, and the danger of temptation *f*. *f* Pſ. 91.

Q. *And what is the Thankeſgiuing?*

A. In theſe words, where we acknowledge the Kingdome, Power and Glory, belong to God for euer and euer. 1. *Chro.* 29. 10.

Q. *And what is the ſeale or confirmation of this prayer?*

A. The word *Amen*, wherby our faith ſubſcribes & ſaith, *So be it Lord*, or it ſhal be ſo *h*. *h* 1 Cor. 14. 16.

Q. *Is it lawfull to ſay this prayer.*

A. Yes, for ſaith Saint *Luke*, when you pray, ſay, *Our Father, &c. Luke* 11. 2.

Q. *And is it lawfull to make other prayers like to it?*

A. Yes, for ſo ſayth Saint *Mathew*, after this manner therefore pray you. *Math.* 6. 9.

CHAP. 28.

Of workes of Mercy, or Charity.

Q. *Are the workes of pietie ſufficient for ſaluation?*

A. No, Chriſtians muſt alſo performe workes of Mercy and Iuſtice. *Epheſ.* 2. 10.

Q. *VVhere be they commanded?*

A. In the ſecond Table of the Morall Law.

Q. *What be the works of Mercy or Charity?*

A. Such as wee ought to doe to them that bee poore, or in ſome diſtreſſe. *Mat.* 25.53

Q. *How many be the workes of Mercy.*

A. Of two ſorts, either to the ſoules or bodies of our brethren.

Q. *What bee the workes of Mercy to the ſoules of our brethren?*

A. Theſe. 1. To informe and inſtruct the Ignorant. *Rom.* 2. 20.

2. To bring home him that is out of the way. *Iames* 5. 20. *Exod.* 23. 4.

3. To admoniſh him that is faulty *e*:

4. To encourage and confirme him that doth well. *Acts* 14. 21. 22.

5. To comfort them that are in diſtreſſe *g*.

Q. *What be the workes of Mercy towards the bodies of our brethren?*

A. Theſe. 1. To feed the hungry *h*.

2. To cloath the naked. *Math.* 25. 36.

3. To viſite the ſicke, or the priſoners *k*.

4. To releeue the oppreſſed. *Exod.* 23. 5.

5. To bring the blinde into the way *m*.

6. To giue & lend where need is. *Mat.* 5. 42

7. To lodge poore ſtrangers *o*.

e 1. Theſ. 5 14. Leuit. 19. 17

g 1. Theſ. 5 14.

h Mat. 25. 55.

k Mat. 25. 55.

m Deut. 27 18.

o Math. 25. 35. 36.

CHAP.

Chap. 29.

Of workes of Iuſtice, or Righteouſneſſe.

Q. *VVHat be the workes of Iuſtice?*

A. Such workes of honeſty and faire dealing, as we are bound to performe to euery man. *Rom.* 13. 7.

Q. *When are workes of Iuſtice to be performed?*

A. In the workes of our callings, and in all our bargaines and dealings with men *b*. b 1 Theſ. 4. 6.

Q. *With whom muſt we deale iuſtly?*

A. With euery man, friend, or foe, ſuperiour, or inferiour, good or bad, or of what religion ſoeuer he be. *Mat.* 5. 43. 44.

Q. *What be the parts of Iuſtice?*

A. Two. Firſt to doe right to all, wrong to none. *Rom.* 13. 7.

Secondly, if we haue done wrong, to make reſtitution. *Luke* 19. 8.

Q. *What rules doth the Holy Ghoſt giue vs for our direction in Iuſtice, and in doing right to all men?*

A. Theſe in the Old Teſtament.

Firſt, thou ſhalt not ſteale, nor deale falſely, nor lie one to another. *Leuit.* 19. 11.

Secondly, thou ſhalt not defraud thy Neighbour, nor rob him, nor keep his due frō him *g*. g Leuit. 19. 13.

Thirdly, thou ſhalt loue thy neighbour as thy ſelfe. *Leuit.* 19. 18.

Q. *And what rules or directions haue wee in the new Testament?*

A. These. First, Owe nothing to any man but loue. *Rom* 13. 8.

Secondly, Giue to euery one his due *k*.

[k] Rom. 13. 7. Thirdly, Let no man defraud or goe beyond his brother in any matter. 1. *Thes.* 4. 6.

Fourthly, Whatsoeuer you would that men should do to you, doe you the same to them *m*.

[m] Mat. 7. 12.

CHAP. 30.

Of the reward of good workes.

QVVHy *should Christians doe good workes?*

A. For these causes.

First to obey Gods commandement, and doe his will. *Psal.* 119. 4.

Secondly, to honour God, and his holy Religion. *Math.* 5. 1 *Pet.* 2. 9. 12.

Thirdly, to make sure their owne election *e*.

[e] 2 Pet. 1 10. 1. Tim. 6. 18

Q. *Is there any reward for good workes?*

A. Yes, the least good worke shall be rewarded. 1. *Cor.* 15. 58. *Math.* 14. 42.

Q. *May we then merit by our good works?*

A. No, but the reward is giuen in Gods mercy through Christs merits. *Rom* 6. 23.

Q. *What reward doth God giue vs by his mercifull Couenant in Christ?*

A. Some in this life, but more in the life to come. 1. *Tim.* 4. 8.

Q. *What*

Q. What reward haue we in this life?

A. Three. Firſt his loue and fauour *g*. g 1 Iohn 4 10.

Secondly, the peace and comfort of a good conſcience. *Rom.* 14.17.

Thirdly, all bleſſings needfull for this life *i*. i Pſa. 34. & 84.11.

And what reward in the life to come?

A. Eternall life, or euerlaſting ſaluation *k*. k Math. 25. 46.

Q. What ſhall we enioy there?

A. Perfect happineſſe, conſiſting in two things.

Firſt, a freedome from all euill and ſinne *l*. l Reu. 21.4

Secondly, the fruition and enioying of all good to ſoule and body for euermore *m*. m Reu. 7.17

Q. And what is the portion of the wicked that want Faith, and feare of God, and doe not good workes?

A. A double portion, part in this Life, and part in that to come.

Q. What haue they in this life?

A. Gods curſe without, and an ill conſcience within. *Deut.* 28.15.20.&c. and 65.

Q. And what in the life to come?

A. Euerlaſting ſeparation from God, and eternall damnation in hell with the diuell and his Angels. *Math.* 25.41. 2. *Theſ.* 1.8.9.

An houſhold Prayer for the Morning.

Thou moſt mighty Creator, Preſeruer, and Sauiour of our ſoules and bodies, wee heere acknowledge to to thy Glory, that it is onely through thy Power, and Mercy, wee haue enioyed the reſt, and eſcaped the dangers of the night paſt: for, we confeſſe we haue deſerued, that the darkneſſe of Death ſhould haue ſeized vpon vs, and giuen vs vp into the hands of eternall darkeneſſe, becauſe wee haue ſpent our liues in the deedes of darkenes: Bleſſed therefore be thy holy name, for that thou haſt not dealt with vs according to our deſeruings. And now wee humble our ſelues before thee, and pray on the knees of our hearts, that as thou haſt deliuered vs from the darkeneſſe of the night, ſo thou wouldeſt deliuer our ſoules from the ſpirituall darkeneſſe of Sinne, Error,

Superſtition

Superstition and Prophaneneſſe, that ſo wee may neuer come within the danger of eternall darkeneſſe: And as thou haſt reſtored to vs the light of this Life, ſo good Lord vouchſafe to enlighten our hearts with the better light of thy heauenly truth, and holy Grace: That as the light of this World ſufficiently ſhewes vs our way, and directs our ſteppes and actions of the Body: So the Spirit and Grace of Chriſt Ieſus ſhining in our Soules, may ſhew vs the way to walke, leade vs in the way euerlaſting, and guide our feete in the way of peace. And thou moſt mercifull God, who haſt giuen our bodies reſt and ſleepe, wee beſeech thee in thy greater mercy, giue reſt to our Soules, and ſweete peace vnto our conſciences this day, and all our dayes: and thou that haſt deliuered vs from the farre greater dangers, which our ſinnes may pull vpon vs.

O Lord wee goe into the World, and can hardly haue to doe with it, but the contagion of ſinne will catch hold of vs, Lord teach vs with heauenly wiſedome, to ſee and auoide the ſame: arme vs with heauenly courage, to breake through the ſnares which ſin and Sathan, and the wicked world ſhall lay in our way. And thou that art the God of bleſſing, vouchſafe to bleſſe vs this day in our ſoules and bodies, in the vſe of both our callings, ge-

nerall as wee are Chriſtians, and members of thy Church, and perſonall, as we are members of this Common-wealth: In our perſonall callings Lord enable vs to loue our Neighbour as our ſelues, and to doe to euery one as wee would haue them to doe to vs: and giue vs a conſcionable care of ſuch dũties as belong vnto vs, make vs faithfull, laborious and diligent in the diſcharge of them, yet ſuffer vs not ſo farre to bee carried away with the cares of the world, and the labour of our callings, as that wee would neglect the duties of Piety and godlineſſe, commanded vnto vs in our generall calling; but teach vs gracious God, to ioyne the practice of theſe both together, and neuer to ſeparate them whileſt wee liue in the world, but that in the one wee may labour faithfully to ſerue our brethren, and in the other, zealouſly to ſerue and glorifie thee our God; That thus wee may with cheerefull hearts, and good conſciences, ſpend our dayes, and waite for our conſummation in Heauen, when our daies on earth ſhall bee accompliſhed: And when theſe dayes and nights, which now eate vp our liues, ſhall haue an end, wee may then eſcape the euerlaſting night, and enioy the bleſſed fruition of that bright and ouer-ſhining Day in thy Kingdome, where all our

cares

cares and cumbets, our toyles and troubles, our wrongs and oppreſſions ſhall haue an end, where all teares ſhall bee wiped from our eyes, and where with thee, the bleſſed God, the Father, the Sonne, the Holy Ghoſt, and with Ieſus Chriſt, in our owne fleſh, and with all the holy Angels, and the Saints gone before vs, wee ſhall receiue the reward of our labours, the iſſue of our hope, the end of our faith, and ſalnation of our ſoules, through the bleſſed and glorious merits of our onely Lord and Sauiour Ieſus Chriſt, in whoſe moſt holy Name wee recommend to thy mercy, thy whole Church: and theſe eſpecially, whereof thou haſt made vs members, and beſeech thee for thy ſpeciál bleſſing vpõ our gracious Soueraigne Lord King *Charles*, Queene *Mary*, Prince *Charles*, & the Princeſſe *Mary*, with the Prince and Princeſſe *Palatine*: This whole State, and all whom thou haſt ſet ouer vs in Church or Common-wealth: vpon the Miniſtery, with our Vniuerſities, the Magiſtracy, with the Iudges, and Innes of Court. Remember all thy Children afflicted in mind, or diſtreſſed in body, & al thoſe whõ we ought peculiarly to pray for: Lord bleſſe them and vs, & heare vs for them, & them for vs, and Chriſt Ieſus our glorious Mediator for vs all. In whoſe Name we offer to thy Ma-

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ieſty our ſoules and bodies, and this our poore Morning ſacrifice, in that moſt holy and perfect prayer that hee hath left vs.

OVr Father which art in Heauen, hallowed be thy Name: Thy Kingdome come: Thy will be done in earth, as it is in Heauen: Giue vs this day our dayly Bread: And forgiue vs our treſpaces, as we forgiue them that treſpaſſe againſt vs: And leade vs not into temptation: But deliuer vs from euill: For thine is the Kingdome, the Power, and the Glory, for euer and euer. Amen.

THE Grace of our Lord Ieſus Chriſt, the loue of God our Father, and the comfortable fellowſhip of God the Holy Ghoſt be with vs, both now and for euer, Amen.

An houſhold Prayer for the Euening.

MOſt Mighty Lord God, and merciſull Father, the day is thine, and the night is thine, thou haſt created the Light and the Sun, and cals for darkeneſſe at thy pleaſure: bleſſ d for euer bee thou, who giues vs the reſt of the night, and comforts of the day: And now wee confeſſe to thy glory,

O Lord,

O Lord, that euen for the ſinnes of this day, if thou ſhouldeſt call vs to account, we were not able to abide it, for we haue ſinned againſt thee this day, both in Omiſſion of good, and in doing of euill, both towards thee, and towards our brethren, we haue not dealt with others, as wee would haue them deale with vs, wee haue taken vnlawfull liberty to our ſelues, in thoughts, words and deeds, wee haue abuſed thy good creatures to gluttony, drunkenneſſe, wantonneſſe, or exceſſe, wee haue dealt either negligently or vnfaithfully in our callings: and all this, O Lord, and much more, becauſe we haue not ſet thee before our eyes, nor nouriſhed thy feare in our hearts. To vs therefore in iuſtice, belongs nothing but ſhame and confuſion. For thou art a righteous and a powerfull God, and we confeſſe there is good cauſe, that thy iuſtice ſhould condemne vs, & thy power confound vs: Haue mercy therefore vpon vs O mercifull Father, euen for thy Sonne our Lord Ieſus Chriſts ſake, forgiue vs all that is paſt, and remember that he came into the world to ſaue ſinners: wee haue ſinned, O Lord, and haue neede of thy mercy: O Lord, ſhew thy mercy vpon vs, and grant vs thy ſaluation: And ſeeing thy promiſes are effectual to none, but them that beleeue O Lord, increaſe our Faith

Faith in thee, and in all the ſweete promiſes of thy Word, let vs take holde of them, beleeue them, and reſt vpon them in life and death. And foraſmuch as pardon is not giuen but to the penitent, O Lord worke in vs true repentance for all our ſinnes paſt. Let vs ſorrow more for ſinning againſt thee, then for all the wants and miſeries, croſſes and loſſes of this world: And Lord make vs new creatures, worke in vs reformation and amendment of life, and euery day we liue, let vs grow in grace and ſpiriiuall ſtrength, that as wee are dayly elder, ſo wee may be better, and the nearer wee draw to our ends, grant Lord, we may draw the nearer to thee, and to euerlaſting happineſſe with thee in Chriſt Ieſus. And now being reconciled to thee our God, giue vs leaue to call for a bleſſing vpon vs and our labours in our callings this day, for without thee O Lord al is in vaine, though wee riſe earely and goe late to bed, and eate the bread of carefulneſſe: Bleſſe vs therefore moſt bleſſed God, and all the workes of our hands, Lord rewarde what is well done, and pardon what is amiſſe, giue vs alſo good Lord hearts humbled vnder thy Iudgments, thankfull for thy mercies and contented in our places with the portion thy prouidence aſſignes vnto vs, and teach vs to waite on thee, and on

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thy good prouidence in all our needes and neceſſities of ſoule and body. And let nothing of this world trouble our hearts, O Lord our God, but let vs haue grace to beleeue that thou who haſt giuen Ieſus Chriſt to ſaue vs, canſt deny vs nothing: thus good Lord let vs liue the life of Faith, whilſt wee are here, that after this life ended, wee may receiue the end of our Faith. the ſaluation of our ſoules, through Ieſus Chriſt our Lord. In whoſe Name and mediation we recommend to thy mercy, thy whole Church, and all whom we any way ought to pray for, as well as if we had named them particularly: for thou knoweſt them all O Lord, better then we, and what they neede for ſoule and body, Lord be merciſull to them and bleſſe them, as our ſoules, make vs partakers of their prayers, and them of ours, and let thy protection bee ouer them and vs, and all ours this night following, giuing vs the reſt and ſleepe thou knoweſt needefull for theſe poore and vile bodies, and thereby enabling vs to the duties and burdens, which the day following ſhall bring vpon vs. Heare vs for our ſelues good Lord, and for al thine, and for euery one of vs in this family, and anſwere vs in theſe, and all other good bleſſings, which thou knoweſt neceſſary for vs, and make vs truely

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thankefull for thy many good blessings this day, and all our dayes, bestowed on vs, euen for thy merits and blood-shedding of Iesus Christ, To whom blessed Father, with thee and the Holy Spirit of Grace, our onely and eternall God, be praise and glory, now and euermore, *Amen.*

THe grace of our Lord Iesus Christ, the loue of God our Father, and the comfortable fellowship of God the Holy Ghost, bee with all Gods children, and vs in this family, in our Soules and Bodies, this night, and euermore, *Amen.*

Grace before Meate.

O Lord, without whose blessing nothing is eyther holy or wholesome to soule or body, wee beseech thee pardon our sinnes, the cause of all thy curses: grant thy blessing vpon vs, and these thy creatures prouided for vs; sanctifie vs for thy seruice, and them for our comfortable and holy vses, in Iesus Christ, our Redeemer and Sauiour, *Amen*

Another.

MIghty Lord of Heauen and Earth, who hast created all things for man, and man for thy selfe: wee beseech thee, as thy power and mercy hast prouided these thy creatures for vs, so grant thy gracious blessing on vs and them, that they may be comfortable to

vs,

, and wee more ſeruiceable to thee, in Ie-
Chriſt our Lord, *Amen.*

Grace after Meate.

MIghty God and mercifull Father, bleſ-
ſed and prayſed be thy great and holy
ame, for theſe and all thy better bleſſings to
ur ſoules and bodies in Ieſus Chriſt : Lord,
rant wee may vſe them, and the ſtrength we
eceiue by them, to the glory of thy name,
ſeruice of thy Church, and furtherance of our
wne Saluation in Ieſus Chriſt our Redee-
er, and Sauiour, *Amen.*

Another.

WE bleſſe thy Name O Lord, for feed-
ing our bodies, now and all our liues,
with thy good creatures. We beſeech thee
feede our Soules with that better foode, that
periſheth not : But endureth to euerlaſting
life. Bleſſe thy whole Church, and all whom
thou haſt bound vs to pray for, forgiue vs our
ſinnes, and the ſinnes of our Nations, gran vs
in this world thy Goſpell, and peace, and eter-
nall glory with thee in Heauen, by Ieſus
Chriſt, *Amen.*

FINIS.